THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (MAL. 3: 1).

No. 22, Vol. LXXVI. Thursday, May 28, 1914. Price One Penny.

CHURCH CONDITIONS AND STATISTICS.*

BY PRESIDENT JOSEPH F. SMITH.

I AM very happy to greet you, my brethren and sisters, in our gathering on this beautiful morning, to commence our eighty-fourth annual conference of the Church. I do not know how long I may address you this morning, but I sincerely hope that I may not weary you too long. I am very grateful to say that I am in the enjoyment of my usual health and strength, notwithstanding for some time, like a great many of my brethren, I have been "enjoying" a bad cold the best I could. It has had its effect upon my organs of speech for, notwithstanding the cold, I have endeavored to perform my duty, and have very frequently used my voice to the utmost in addressing the quarterly conferences of our people, and also many ward gatherings as well.

I am very thankful, indeed, that the Lord has preserved us all to meet together here this morning in His service, from whom we receive all good, and in commemoration, also, of the organization of the Church of Jesus Christ of Latter-day Saints in this Dispensation of the Fulness of Times. I feel sure that during the sessions of this conference there is in store for us the usual outpouring of the good Spirit by which we may be strengthened in our faith, encouraged in our determination to continue faithful before the Lord, and aided in the performance of our duties as members and officers of the Church, and as men and women bearing responsibilities therein. All our blessings, should lead us to resolve again,

*Opening address delivered at the 84th annual conference of the Church, April 4th, 1914.

as we no doubt have resolved many times, to be more faithful, if possible, in the future than we have been in the past. It is a fact that however good we may be, however careful in the observance of the precepts of the gospel, and in the preservation of our lives and virtues, there is a certain degree of weakness, which we often call "human weakness," pervading our being. Hence, there is always opportunity for improvement over the best that we do. I feel that this is the case with me, and I believe I am not an exception to the general rule. None of us, I presume, have reached such a degree of perfection in all things that we can say of a truth that we have not neglected any duty required of us in the Church, and that we have done all that we possibly could do for our own good and for the advancement of the kingdom of God. The fact is, whoever will labor for his own welfare, for his own salvation and upbuilding in the knowledge of those principles which draw men nearer to God, and make them more like unto Him, fitting them better for the performance of the duties required at their hands, is in like manner building up the Church. None of us, I suppose, can do as well as would be expected of us by those who are perfect in the observance of the laws of God. I presume that there are very few of us to-day who would be justified in claiming that we actually observe and are capable of living up to the precepts that were taught by the Son of God. However good, honest and faithful we may be, I doubt very much that there are any of us who are capable of rightfully asserting that we are living up to all the precepts of the Son of God. There are some glorious principles advocated by Him that I fear it would be impossible for me, in my present condition and state of mind, to observe or comply with. To illustrate what I desire to express, I fear that if a man should smite me on the right cheek that I would not feel very willing to turn the other cheek also; or, if a man should sue me at the law, unjustly, and take away my cloak, that I would willingly give him my coat also. I fear that I cannot pray for my enemies in the same spirit of love, kindness, devotion and earnest desire for the forgiveness and exemption of the consequences of their transgressions that I can for my friends, or those who love me, and are true and faithful to me as I would be true and faithful to them.

And so there are many great things, which are almost incomprehensible to mankind as taught by the Savior of the world, which lie before us, which should be the standard of perfection for which we should aim, that we have not yet been able to master and to apply in our lives. Yet, I believe that there are no better people in the world than the Latter-day Saints. I do not believe that there are any people in all the world who more patiently endure insults, calumnies, and misrepresentation than the Latter-day Saints do. I do not believe that there are a people anywhere who would endure the presence of the most vicious, wicked falsifiers

on earth, and allow them to peacefully remain unquestioned in their midst, as the Latter-day Saints do and are doing right along. And yet I am firm in the belief that this evil is diminishing, and that the time will come when those who falsify, who wilfully or ignorantly lie and misrepresent the people of God, will be ashamed to wag their vile tongues, at least in public. The time will come when they will be ashamed of it, and this evil will eventually cease.

Now, my brethren and sisters, I want to say to you, as I have said before on occasions like this (and I believe I can say it again as truly as ever before) that the Church of Jesus Christ of Latter-day Saints was never in a better condition than it is to-day; never was more alive to the interests of Zion; never was more united, and I believe that there never was less of fault to find with the people of God than there is to-day. I believe we are learning, and while we may be slow in coming to the knowledge of the truth, and to the acceptance of it all, we are progressing, we are growing in the right direction; we are learning wisdom, learning patience, getting understanding; we are increasing in our faith and in unity, and in good works; I believe this with all my soul. I believe that your servants, the Presidency of the Church; your servants, the Twelve Apostles, the Seven Presidents of Seventies, and the Presiding Bishopric of the Church, never were more faithful to you, to your interests and to the interest of the kingdom of God, than they are to-day. I do not believe that the time ever was when they were any more united than they are now. I believe that the councils of the priesthood are united, and that they are laboring together more effectively for their advancement and unity, and for the increase of their knowledge of the principles of the gospel, than ever before. I can say the same, I think, of all the auxiliary organizations of the Church. I believe that our Relief Society is doing a magnificent work among the people. I believe that the General Board of the Relief Society are more united than they have been, and they are doing better work than they have done before; that is, so far as I can remember, and I can remember a long way back in relation to some of the work that has been done by our Relief Societies. They are an essential organization for the good of Israel, for the welfare of the sisters, and mothers, and the daughters in Zion. They are doing a good work, and I believe are united more than ever before. I think I can say the same of all the other organizations that have been devised as helps to the priesthood for the advancement of the cause of Zion. And so I think that the kingdom is growing, that the Lord is with us, that His power is behind and before and above and beneath this work, and that it is the power of God that sustains it, that causes it to grow and to advance in the earth, and that is giving it power and influence for good among the children of men. I believe, too, that the power of God will be

exerted in greater measure at home and abroad, in proportion as the faith of the Latter-day Saints and their good work increase; and as the power of the priesthood and of the people of God shall increase in the land, so the power of evil and of opposition will decrease, until the victory will come to the people of God in righteousness. I do not expect any victory, any triumph, anything to boast of, to come to the Latter-day Saints, except upon the principles of righteousness and of truth. Truth and righteousness will prevail, and endure. If we will only continue to build upon the principles of righteousness, of truth, of justice and of honor, I say to you there is no power beneath the celestial kingdom that can stay the progress of this work. And as this work shall progress, and shall gain power and influence among men, so the powers of the adversary and of darkness will diminish before the advancement and growth of this kingdom, until the kingdom of God, and not of men, will triumph.

This is my testimony to you. I hardly need to say that I never in my life saw the time when I felt more sure of the truth that we are engaged in than I do to-day. Never in my life did I feel more satisfied, or greater assurance in my soul of the advancement of the cause of Zion, and of the divinity of the work that we are engaged in. I know that God lives, and I know that He is upholding this work, not you, not I, no individual is doing it, no community is doing it for themselves. We may co-operate, we may be united with the power of God, and help Him to hasten it on to its consummation, but the honor of the accomplishment of it, of its triumph and victory over sin, over doubt, over the ignorance of the world, will be due to Almighty God, the Maker of heaven and earth, the founder of the Church and of His own kingdom. It will be due to Him, and the people of God will acknowledge it, and will give to Him the honor and the glory thereof.

It is true that we have, now and then, here and there, occasionally, persons who would, if they possibly could, limit the power, the knowledge, the wisdom of God Almighty, to the capacity of men. We have a few of them among us, and some of them have been, or may be, school teachers. They will tell you that the scriptural testimony of the miraculous deeds performed by the Son of God while He tabernacled in the flesh is mere babyism, mere symbols, nothing real, only parable, that is all. They would make you believe that; they would make you and me believe, if they could, that the Lord God never did deal with men except by and through man's own individual agency and wisdom, and that to the extent only of his own finite knowledge. They would make you believe that the winds and the waves are subject to men. They would, if they could, make you believe that the Son of God, who possessed *all power*, power to raise the dead, power to lay down His own life and take it up again, power to remit sin, power to unstop the ears of the deaf, to open the eyes of the

blind, to cleanse the leper, to cast out evil spirits, and do all things; they would make you believe that all these are simply myths, and that God Almighty, who has all power, did not do such things. He "could not" turn water into wine; all nonsense, ridiculous, they say; "could not walk on the water"; no, all nonsense; that the Almighty "could not do such things" any more than men could do them. I say again that there are just a few ignoramuses, "learned fools," if you please, who would make you believe, if they could, that Almighty God is limited in His power to the capacity of man. Do not believe it, for one moment.

They would make you believe, if they could, that the Father and Son did not come and reveal themselves to Joseph Smith, in person; that it was but the imagination of Joseph Smith. We know better. The truth is overwhelming to the contrary. The testimony of the Spirit of the living God bears record to the contrary, and it teaches men that these things are true, and that those who deny them are simply going outside of the truth into the fallacies and follies of the philosophies of men. They are not willing to abide in the solid, simple truth which God has revealed for the salvation of the souls of men. Beware of men who come to you with heresies of this kind, who would make you to think or feel that the Almighty, who made heaven and earth and created all things, is limited in His dominion over earthly things to the capacities of mortal men. They try to make you believe that God is too busy and too great to trouble about earthly things. I am glad that there are comparatively few such characters in the world, and I hope that they will become more and more scarce, until they are extinct.

Now, I feel that I must not detain you too long. The Presiding Bishop's office has kindly provided a few interesting statements in writing, which I will read to you with, perhaps, some comment as I proceed.

During the year 1913 there was an increase in membership in practically all of the stakes of Zion. The following items culled from the statistical records of the Church are at once interesting and instructive. The figures refer to the organized stakes only, exclusive of the missions:

"Birth rate among the Latter-day Saints, in the stakes, is 37 to the thousand.

"The death rate is 9.3 to the thousand. The average age of death among the Latter-day Saints, is 38 years.

"There are 8 widowers and 24 widows to the thousand."

And these, especially the latter class, are members of the Church who need the care that the widow and the fatherless usually require from those who are abundantly supplied with the necessaries of life, for, as a rule, the widow and the fatherless are left practically destitute of this world's goods.

(TO BE CONTINUED.)

MATERIALISM DOES NOT EXPLAIN IT.

THE numerous attempts made in recent years by scientists to trace back the origin of life and prove that it is merely the result of chemical or physical action, have not so far developed anything very convincing. Like the man who could almost get his horse to live on nothing, but whose animal always died just as he got him down to the limit of nothing a day, these scientists have got very close to creating life by chemical action—but there is a chasm which they have not been able to cross. They have found out what the fuel is that the fire feeds on, but have not been able to see where the spark came from that lighted the fire.

They are not discouraged, however, and they are keeping up the search more diligently than ever, against great odds and in spite of ridicule and criticism. They are by many denounced as materialists and atheists, for the reason that if they succeeded in proving that life can be independently created or generated under favorable conditions, it would revolutionize the orthodox idea of creation and have a far-reaching influence on religious beliefs.

A number of the leading scientists are coming back to the view that while life can be observed undergoing an infinite variety of changes on earth, the original spark of life must have come from some superior source; or, in other words, from a distinct Creator possessed of omniscience and omnipotence, but operating according to fixed laws. Sir Oliver Lodge, the great English physicist, upholds this position strongly, saying: "The thing which by interaction with matter confers on it what we know as vitality, does not appear to be a form of energy, but certainly is a guiding principle, utilizing the forces known to chemistry and physics and all ordinary laws of nature for ends which appear to lie outside the known laws of the physical world."

John Burroughs, the naturalist, writing in the *North American Review*, supports the same view and says: "When we regard all the phenomena of life and the spell it seems to put upon inert matter, so that it behaves so differently from the same matter before it is drawn into the life circuit; how it lifts up a world of dead particles out of the soil against gravity, into trees and animals; how it changes the face of the earth; how it comes and goes while matter stays; how it defies chemistry and physics to evoke it from the non-living; how its departure, or cessation, lets the matter fall back to the inorganic—when we consider these and others like them, we seem compelled to think of life as something, some force or principle, in itself, existing apart from the matter it animates."—*Pathfinder.*

"EMBRACE a doctrine that will purge sin and iniquity from your hearts, and sanctify you before God, and you are right, no matter how others act."—BRIGHAM YOUNG.

WHY ARE LATTER-DAY SAINTS PERSECUTED?

"If the Latter-day Saints are a good people, why are they persecuted?" This question has been proposed to me several times. There are several reasons for this, I think. In this day and age of the world we find the Christian sects fighting one against another, and since the God of heaven has restored His gospel again to earth, will they not fight against that and His true Church, too? Yes, indeed, they will; but will they overthrow it? No!

The Latter-day Saints are law-abiding people, and the twelfth article of their faith reads thus: "We believe in being subject to kings, presidents, rulers, magistrates, in obeying, honoring and sustaining the law." Therefore, is it by any means fair or just to persecute a body of people who abide by the laws? Certainly it is not; but Christ foretold that His people should suffer persecution, saying, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matt. 5: 11); and again, "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matt. 10: 22).

Therefore, my friends, if you are called to endure persecution, do not be disheartened, it is the will of God, and we know that evil men can do nothing against us contrary to His pleasure—that their bounds are set, and that they sooner or later must repent of their sins and come to a knowledge that they have persecuted God's people. What does it matter if the whole world turn against us, because we are "Mormons," so long as we gain our soul's salvation? We must remember that in former days the saints of God suffered persecution. They were stoned, beaten and tortured to death for their religion. We must keep ourselves unspotted from the sins of the world, walk uprightly in the cause of truth, and let those who are persecuting us see that we are, indeed, true disciples of Christ. Those who oppose us know not what they do, and therefore, we must have pity on them, and pray for them, for our Savior said, "Pray for your enemies," etc. (Matt. 5: 44). To withstand the assault of the adversary we must cling together, and stand firm, no matter how the tempests rage, and it seems to me to be one of the blessings of the "Mormon" people that the greater the persecution, the more united the members of the Church become, showing that the Spirit of God is with them.

Birmingham. EDITH GRIFFIN.

NOTHING contrary to the authority, rule, and government of heaven, will stand in time or in eternity; and if any man wants to be blessed and honored, and to obtain a high place in the eternal world, let him pursue a course of honor, righteousness, and virtue before his God.—JOHN TAYLOR.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 28, 1914.

EDITORIAL.

AN UNSATISFACTORY THEORY.

(*Concluded from page 331.*)

These objections to the theory in hand are sufficient themselves to show its utter worthlessness against our cause, however potent it may be to deceive those who love a lie; but there is a further consideration which alone not only demolishes it, but every other one also which the enemies of this Church ever have conjured up to account for its origin, and that relates to the authenticity of the Book of Mormon history. No theory of men which does not take into the account the truthfulness of that record, is worth the paper upon which it is written, or the expenditure of the breath that is necessary to vocalize its name. Suppose, for the sake of the argument, that it was the hallucinations of epileptics that led the eleven witnesses, Joseph Smith himself making the twelfth, to believe that they saw the Book of Mormon plates, and that the view they had of the hieroglyphics upon them, was all an illusion; the origin of the Book of Mormon as it exists to-day, and has existed for more than eighty years past, is still unaccounted for. That book is as much a reality as any other book that we now see, read and handle. If the plates which the witnesses saw were illusionary, the book which they say was translated from them, IS NOT AN ILLUSION, unless the people of this world are being deceived in multitudes, and the senses of man are utterly unreliable. Now, numbers of the most learned archæologists whom this age can produce, are frequently bringing to light new proofs that the history contained in the Book of Mormon is true. These men are not making their discoveries for the purpose of proving its authenticity; for their interest centers in archæology, not in "Mormonism"; yet by their researches they have placed that book on a safe and sure foundation as a faithful and trustworthy history of an ancient people. This record can not be disproved in any essential particular, and if the plates upon which the founders of this Church say it was originally written, were illusionary, there must be in existence somewhere plates or manuscripts that have a real existence; or shall we say that the records of the Book of Mormon were given to some one or more persons by the direct inspiration of God! Now, whether it has come thus directly, or more indirectly by a translation of ancient records, they must have been in the possession of the founder of this Church, or he was directly

inspired of God. But if he only translated the records, it could not have been done without inspiration; and they were certainly real plates. Even if it could be shown that all the witnesses were deceived into thinking they saw things which had no real existence, that fact would not make the truthfulness of the Book of Mormon history a falsity—its authenticity a fiction. That record being true, however, all "Mormonism" is true, and the statements of its founder are true also. None of the enemies of this work need spend time trying to account for its origin by one theory or another. The most unsophisticated among them ought to see that if they will prove that the Book of Mormon history is not authentic, they have won the day against us; but until that is done such attacks as the Riley theory or the Spaulding story are of no more significance than it would be to bombard a dreadnought with pop-gun wads. Some people might get amusement out of the practice, but the steel-clad vessel would not be harmed in the least. Let the Book of Mormon history be proven false, and then any theory, or story, or charge that assumes illusion, deceit, fraud or imposture in the establishment of this work, will need no other argument to sustain it; but till that is done we must be permitted to think that all such attacks on it are indulged in by simple-minded or hateful people who fail to understand conditions as they exist, or who do not want to understand them.

Further, it is observed that no epileptic ever gave to mankind anything whatever that came to him by way of his visions or hallucinations that was of permanent value, or even of more than temporary interest. If Joseph Smith, then, was an epileptic, he stands alone as bestowing upon his fellowmen some things which he obtained through illusionary visions and revelations, that are of great worth. The book of Doctrine and Covenants came forth through him, and if the views of the Book of Mormon plates were simply the phantasms of minds affected by a diseased condition of the body, so also are the teachings of the former book, and, hence, among the marvels accomplished by epileptic vision is the founding of a Church organization which is so far superior to all others now existing among men that they are scarcely worthy to be compared with it. It stands apart from all others, and elicits words of unstinted praise from every intelligent and fair-minded person who has studied it in all its perfection. Shall we say that such work is the result of epileptic hallucinations or visions? It certainly was the result of visions of some kind; for men, Christian men, wise and learned, had long sought to bring forth just such an institution as a religious power, but could not do it. When an epileptic experiences visions which shall enable him, for example, to construct a flying-machine, in comparison with which the best of those now in use shall be found to embrace only a few of the principles of a perfected air-ship, which shall serve all the purposes of passenger and freight transportation with speed, comfort and

absolute safety, then may men find some ground for assuming with reason that the perfection of the "Mormon" Church organization originated from the delusive visions of an epileptic.

Take the Word of Wisdom for another thing which this alleged epileptic gave to the world when he must have been in a disordered state of mind, if the Riley theory be true, for Joseph Smith made no pretense of having received it when not under some unusual influence, and we have an example where a mind diseased has proposed to mankind hygienic principles which are as truly scientific and beneficial in practice as anything that ever emanated from any medical school in the world's history. The man who could propose a theory that in effect assigns such wisdom to the visions of an epileptic, is too simple-minded to be chided even for the vagaries that engage his attention when he tries to consider some questions that relate to "Mormonism."

Then, further, it is evident that all the prophecies which Joseph Smith uttered are nothing but the product of a mentality thrown out of balance by a physical malady, if the theory in hand is of any value whatever; but when we witness the remarkable fulfillment of many of them—of all of them so far as the flight of time permits—we find ourselves landed back where we were when the authenticity of the Book of Mormon history was under consideration. That true prophecy was ever given through the visions of a disordered mind, is a proposition so absurd that it needs only to be mentioned to be repudiated by every adult person whose mind is itself unbalanced. There are many prophecies that Joseph Smith uttered, and taken altogether they form a program of events for the latter days which the people of this old world and the Almighty are faithfully working together to write into history. What some of these are may be learned from current issues of the *Millennial Star*.

Let us further inquire what epileptic, with his "flashes of light," "visions," "delusions" and what not ever did or ever can propose to man a system of religion which brings to multitudes joy, peace satisfaction, knowledge, contentment, prosperity, faith, hope, the testimony of God and of Jesus Christ, and of the gospel of the Savior of men, and of the spirit of prophecy, that bestows the gifts of God's Spirit, union, fellowship, harmony, the protection of heaven, patience in adversity, meekness under revilings, the hope of glory immortal to hundreds of thousands of the honest in heart the world over—that sifts out and makes its own the very cream of the sectarian congregations, as their ministers themselves charge—that will take men of all nationalities—ancient foes—men of all classes and conditions of society, high or low, rich or poor, and cement them together in one harmonious, united body as "Mormonism" does?

What epileptic, with his "visions" and "illusions," ever before aroused the hatred of a world, and caused it to disclose its true

character as moved upon and inspired by the powers of darkness and hate, as Joseph Smith has done? Think of an epileptic moving a world with its teeming millions for or against himself and his work, with the intensity of feeling that we witness on both sides of this "Mormon" question everywhere—think of these matters, we say, and then ask yourself, if all these phenomena are the outgrowth of a case, or of a few cases of epilepsy, that occurred more than eighty years ago. Oh, it is so foolish to think they can be, that we will not insult the intelligence of our readers by even requesting them to give the matter their most serious consideration. The proposition is condemned by the faintest rays of reason and common sense. But remember, my friends, that the Book of Mormon and "Mormonism" in its intirety must be accounted for as to its origin in some manner. How came they here?

Remarks concerning our subject shall be concluded by calling the reader's attention to certain facts which demonstrate that the people of the world themselves do not have any faith whatever in the theory that Joseph Smith's work was the result of epileptic delusions. Reference is now made to the persecutions which he was made to suffer for years, while living, the death that was inflicted upon him, and the opprobrium that is still heaped upon his name. Does any one know of an epileptic who has been so treated? No, they are cared for in a humane manner. If, then, Joseph Smith was suffering from epilepsy, this world has scarcely a less heinous crime to account for before God because of its treatment of him, than if it knew him to be a prophet of God. As an unfortunate epileptic the treatment he received was unusual, monstrous. As a prophet and messenger of God, it was not less inhuman; but quite usual, for in the language of scripture, "Which of the prophets have not your fathers persecuted?"

T. W. B.

MINUTES OF BIRMINGHAM CONFERENCE.

THE semi-annual Birmingham conference was held May 17th, 1914, in the Latter-day Saints' Chapel, Booth Street, Handsworth, Birmingham. President Hyrum M. Smith of the European mission; Elder Arthur L. Beeley of the Liverpool office; President James D. Thorne of the Norwich conference; Elders Joseph T. Partridge, Joseph O. Stone and Wollerton Brinton of the Sheffield conference; President John A. Maynes and wife and sixteen traveling elders of the Birmingham conference were in attendance.

The morning session commenced at 10:30 by singing, "Awake, ye saints of God, awake." Prayer by President James D. Thorne.

The sacrament was administered by Elders Joseph B. White and Clyde A. Russell, Elders Allan C. Mortensen, J. Fred Swinger, Joseph H. Watts and E. Clifton Samuels assisting. "How great the wisdom and the love," was the sacramental hymn.

President John A. Maynes extended a hearty welcome to all present.

The Sunday school rendered the following program, the children, for the first exercise, singing, "True to the faith."

Sister Edith Smith recited the Articles of Faith.

Master Walter Green repeated twenty-six verses of the first portion of Christ's sermon on the Mount.

Miss Violet Foxley recited the first Psalm.

The Word of Wisdom entire was then given by Sister Mabel Smith.

Master Bernard Green recited the 13th chapter of first Corinthians.

Miss Edna Foxley then repeated the 23rd Psalm.

Sister Edith Dobel reviewed the past six lessons studied by the theological class.

The labor and financial report was then read by Elder Ferry J. Faux.

"Dear to the heart of the Shepherd," was sung by Sisters Emily Bowen and Henrietta Smith, and Brothers C. C. Edwards and George Grundy.

President John A. Maynes thanked the Sunday school children for their efforts. Said the Church was doing a great work in educating the children of Zion.

President Hyrum M. Smith said he had been very much pleased with the program rendered. Said the Latter-day Saints have never done the world harm. Individuals, who do harm, do it in and of themselves, and will be held accountable for their actions. We are teaching the children honesty, truth, chastity, benevolence, and all things that are praiseworthy. We are directing little children in the path that Christ trod. We teach the Word of Wisdom, which points out that which is good for man to eat and drink, and that which is not good for man to eat and drink. As a result of this teaching the members of our Sabbath schools do not use tea, coffee, tobacco, drugs or liquors. Christ did that which He saw His Father do, and in consequence, He did all that was good. Earthly children have admiration for their parents, and do the things which their parents do. The pity of it is that children do not see their parents do proper things. Mothers and fathers who drink, smoke and disobey nature's laws will be very apt to see their children following in their footsteps. We should all follow Christ and do the things which we read of His doing. Promised blessings to all who would live the gospel.

Singing, "All hail the glorious day." Benediction by Elder Arthur L. Beeley. Attendance, 190.

The afternoon session commenced at 2:30 by the congregation singing, "Come, listen to a prophet's voice." Elder Joseph B. White offered prayer. Singing, "High on the mountain top."

Elder Ferry J. Faux presented the general and local authorities,

who were sustained by a unanimous vote. He also read the report of the work done by the elders during the past six months.

Elders J. Wallace Clegg, J. Melvin Toone, Clyde A. Russell and Ferry J. Faux sang, "School thy feelings."

Elder Luther H. Haderlie was the first speaker. He spoke concerning the slanders hurled at our Church. Said the gospel we are teaching incorporates all truth, and especially teaches one to obey and observe the laws of the land. Christ obeyed the laws of the land, and counselled all to do so. Peter, Paul, and the other apostles taught that men should show reverence to the laws of the land. The Prophet Joseph Smith's life is a great example of obedience to law. Read from the Doctrine and Covenants to show that obedience to law is taught to the Latter-day Saints. Said we want to come in contact with men, that they may learn from their associations with us just what we teach and what our lives are.

The choir sang, "Praise ye the Lord."

Elder Clyde A. Russell spoke concerning the Book of Mormon. He stated briefly what the book contains, and said that it did not get its name from our Church; but that the Church has been nicknamed from the Book of Mormon. The history of the "other sheep" which Christ spoke of is contained in the Book of Mormon. The American Indians are the remnant of this people.

President James D. Thorne said that it was a strange thing that men would accuse us of all evil when we have such good examples of manhood and womanhood living here among them. Nature's laws prohibit such good fruit coming from an evil tree. Why will men accuse without thinking? Spoke of the manifestations of God towards the people of the Norwich conference. Told of a wonderful healing that had come to a woman of Norwich through the administrations of the servants of God. Said that saints should pray and work for the blessings that are due to them.

Singing, "Now let us rejoice." Benediction by Elder J. Wallace Clegg. Attendance, 290.

The evening session commenced at 6:30 by singing, "We thank Thee, O God, for a prophet." Prayer by Elder Joseph O. Stone.

Elders John W. Clegg, James M. Toone, Clyde A. Russell and Ferry J. Faux sang a quartette, "See the mighty angel flying."

President Hyrum M. Smith said that the Latter-day Saints proclaim the message that the angel (Rev. 14: 6) has come. Some time after the Revelator wrote, it would be necessary for messengers to preach the gospel to every "nation, kindred, tongue and people"; great judgments must also come. We live in the days of the fulfillment of these prophecies. We live in a day when God reveals Himself to man. Who are we to believe? John, who proclaims latter-day revelation, or the Christian world who cry, "There is no revelation"? We are here to worship God, not man. God's word, in this day, is that all so-called Christian sects have gone astray.

"Thou shalt join none of them." Since that declaration the gospel has been restored, authority is upon the earth in fulfillment of prophecy. Apostles, prophets, pastors, teachers and evangelists with authority from God are now upon the earth; without these officers there is no Church of Christ. With the restored gospel we have other volumes of scripture, which are among all nations and will serve to warn them of God's judgments. It can not be wondered at that men will doubt the truthfulness of the gospel narrative. Ministers are schooled in the misinterpretation of the Bible, and they teach craftily their misinterpretations. Baptism must have been preached in all simplicity by Christ, yet to-day all Christendom is a complexity of beliefs concerning it. The Book of Mormon teaches these principles in a plain and simple manner, and cannot be misunderstood. If people reject the Book of Mormon, crying, "Another Bible, we will have no more Bibles," what will they do when the ten tribes come with another record of God's hand-dealings with man?

Sister Lilian Roscrow sang, "The man of sorrows."

Elder Arthur L. Beeley said that one could judge a man's life from the facial expression. The faces of the Latter-day Saints proclaim that they are living clean and pure lives in private and in public. God's purpose is to better mankind; His gospel will lead us toward His perfection. The persecution we are receiving should not trouble us. It is in fulfillment of the prophecies of the Prophet Joseph Smith. The English government can find no cause for stopping the propaganda work carried on by our missionaries. Will people believe government officials, who investigate with an unbiased mind, or will they believe prejudiced opposers of the truth?

President John A. Maynes said that the great commandment given by our Savior, that we should love our neighbor as ourselves, if universally obeyed, would preclude all kinds and degrees of social misery now prevalent in the world. Fraud, injustice, oppression, slander, and every other evil that is the least injurious to any human being would be done away with, and a condition that would far exceed the expectations of the most enthusiastic socialist would prevail. Said that an answer to prayer is a revelation from God to man. A man who does not believe in revelation has no right to pray.

The choir sang the anthem, "This is the day." Benediction by Elder Ferry J. Faux. Attendance, 336.

On Saturday afternoon the usual Priesthood meeting was held, and the reports of the elders were submitted; and on Sunday, between the forenoon and afternoon services, a special meeting of the missionaries was called, at which President Hyrum M. Smith spoke upon various matters of importance, and gave counsel respecting them.

FERRY J. FAUX, Clerk of Conference.

NO SURRENDER.

"YES, Doctor Brown, I want to go to college as much as ever, but I am afraid there are too many obstacles in the way. I'll have to give it up." Regret was evident in the young man's face as he spoke.

"Well," replied the minister, "I never expected to hear that from you! It can't be that I have been mistaken in the opinion I have formed of you. I remember the pluck your father showed at your age; how he fought his way grimly through difficulties that you will never have to meet. I have taken pride in believing that you, too, would refuse to be beaten after you had entered a fight."

The boy answered, sullenly, "If you are beaten, it's only common sense to admit it."

Doctor Brown got up from his chair to speak more forcibly. "Jack Graham, never say you are beaten. You can never be beaten until you give up and say so! At the Battle of Waterloo, the English were beaten by every test of warfare long before the end of the battle. But they kept on fighting until they gained what they fought for, and so can you! The only defeat possible for men is to stop fighting!"

"Do you mean to say that a man with enough spirit can never be downed?" Jack's tone showed that he thought he had reduced his rector's argument to absurdity.

"I mean exactly that," replied Doctor Brown, quickly. "There was once a man who wanted to be an orator, but every one laughed when he tried to speak, so great was his impediment. You have heard where Demosthenes' determination carried him. You have seen that monstrously strong man, Sandow? As a child he was weaker than most children. I read the other day of a blind man who can repair the most intricate automobiles more skillfully than most mechanics with good sight. What do you think of Helen Keller, born deaf and dumb and blind, cut off from almost every means of communication with the world, and yet to-day seeing and hearing and creating more than most of us with all our senses? Don't talk to me about obstacles! All of them together are little grains of dust in comparison with what that girl had to meet. The thing for you to decide, Jack, is whether you are going to be a man—or whether you are going to 'quit,' and admit that you're beaten. A man enters every fight to stay until he wins or dies. No real men can do anything else."

The boy's mouth set more firmly. His fists were clenched, but a cheerful smile began to light his face. "I am going to trample those insignificant obstacles under my heel!" he said.—*Youth's Companion.*

METHOD will teach you to win time.—GOETHE.

FROM THE MISSION FIELD.

Releases and Departures.—President Charles R. Wing and Elder Reuben J. Owen have been honorably released from service in the British mission, and took passage for New York, on May 21st, 1914, per s.s. *Baltic.*

Change in Conference Presidency.—Elder Aubrey O. Andelin has been appointed president of the Liverpool conference to succeed President Charles R. Wing, who has been honorably released, after performing a faithful mission. President Andelin's address is 130 New Bank Road, Blackburn.

Baptisms.—A baptism was held at Townhead Baths, Glasgow, (Scottish conference), on Friday May 22nd, 1914, when six souls were added to the Church. Elders William J. Stephens and Jay C. Edwards officiated.

A baptismal service was held at the Mansfield Public Baths (Nottingham conference), on Wednesday evening, May 20th, 1914, when four souls were added to the Church. Three were from the Nottingham branch, and one from Hucknall. Elders William L. Evans and Alvin B. White officiated.

THE POWER OF PRAYER.

Ask—'tis thy Savior's word;
If thou wilt but believe,
Thy prayer at once is heard:
Ask, and ye shall receive.

Seek—strive with all thy might,
Nor longing look behind;
Work whilst thou hast the light,
For they who seek shall find.

Knock—comes there answer none?
Nay, God hath not denied
Thy boon, it shall be done,
The gates shall open wide.

York. ADA MAY HARRAND.

CONTENTS:

Church Conditions and Statistics 337
Materialism Does Not Explain It 342
Why are the Latter-day Saints Persecuted? 343
Editorial: An Unsatisfactory Theory 344
Minutes of Birmingham Conference 347
No Surrender 351
From the Mission Field 352
Poetry:
The Power of Prayer ... 352

EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.